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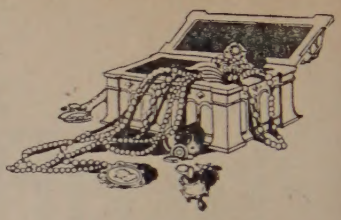

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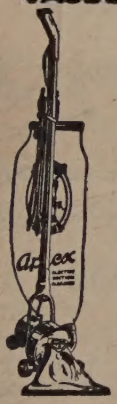

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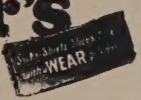

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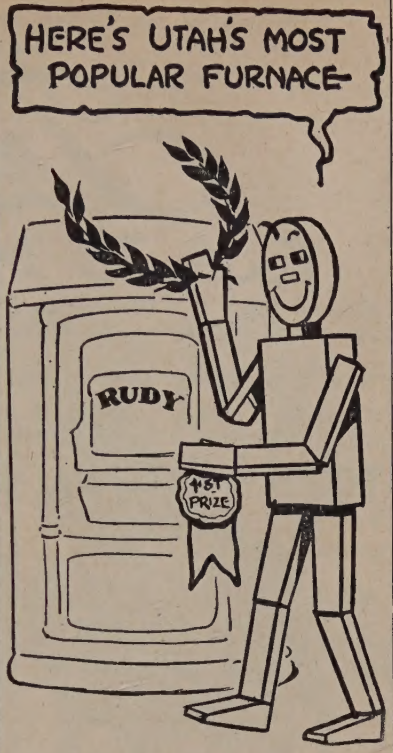

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The Shepherd of the Streets

Claire Stewart Boyer

I who have seen so little yet seem to know so much
Philosophy, Geology, Philology, and such,
Saw something in the street today that made my soul
stand still;
I was at once a wise man and a shepherd on a hill,
I walked my way to Bethlehem and knelt before the king,
I saw the Christ, I knew him, and I heard the angels sing
"Hallelujah, Hallelujah, 'tis the King of earth new born,
Hallelujah, Hallelujah to this wondrous Christmas morn."

I saw a child with laughing eyes take grey age by the hand,
And lead her safely through a street with Christmas traffic
jammed;
I saw a vagrant set a sparrow's broken wing aright,
A cripple risk his life to save a mongrel in a fight.
All in that moment I saw—love, devotion, sacrifice,
And in that moment I beheld the image of the Christ.
Shepherd I was and wise man as I knelt before the King,
And from afar I seemed to hear the storied angels sing—
"Hallelujah, Hallelujah, 'tis the King of earth new born
Hallelujah, Hallelujah to this wondrous Christmas morn."

THE CHRISTMAS CAROLERS

THE
Relief Society Magazine

Vol. XIII DECEMBER, 1926 No. 12

The Love Aspect of the Atonement

George H. Brimhall, President Emeritus,
Brigham Young University

In considering the love aspect of the atonement, the thought of sex affinity has no place. Filial love, paternal love, love that preserves justice from autocracy and prevents mercy from degenerating into mere indulgence: to this form of love our discussion is confined.

In the light of what has been done through the atonement, it seems evident that its purpose was two-fold: the proving of God's love for man, and the winning of man's love for God.

No one in this day of enlightenment will deny that service is the highest aim of existence; neither will anyone deny that the quality of service is to be measured by the amount of unselfish love put into the service. Unselfish love makes way for liberty, and liberty pre-supposes the pursuit of happiness; not the mere acceptance of the best conditions, but the yearning for, the reaching out after, these conditions.

Divinity's plan to prove his love for humanity was, first, to make way for humanity, to voluntarily come into a state of helplessness, thus making helpfulness possible.

The sacrifice aspect of the atonement is foreign to human sacrifice. The offering of human sacrifice is grievous to the God of Israel, whether it be on a priestly altar, a funeral pyre, or a battle front. The Father neither slew the Son nor aided those who did it, he approved a plan of duty to the death, that higher life might come. The criminality of human sacrifice was proved at the altar of Elkenah, the necessity of it was shown on Mount Moriah. (Pearl of Great Price, Book of Abraham, 1:1-20. Genesis 22:1-21.)

Not human slaughter but psychic unselfishness was the gift acceptable to the God of Abraham. Selfishness in sacrifice makes the act sinful, and they who seek a martyr's crown are among the ones who miss it. Sacrifice without obedience is never acceptable to God, from the days of Cain and Abel unto the present hour; but

sacrifice with obedience brings forth the blessings of heaven. (I Samuel 15:22.)

Sacrifice made contrary to the word of God, the counsel and admonition of his recognized authority on the earth, has behind it either faithless ignorance or egotistical wilfulness.

The fall of Adam has been called a fall upward; but it must be remembered that the upwardness of that fall began with the provisions of the redemption. Eve had no occasion to rejoice in the act through which she was banished from Eden until it was revealed to her that mortality could carry over into immortality. Her transgression left her at the bottom of the letter U. The curve upward began when the Christ mission was made a part of her mind content. She and Adam had gone to the bottom of the well and were companions of death. The atonement was the ladder by which they could voluntarily ascend; faith, repentance, and baptism being the rounds of that ladder.

Through the fall the unescapableness of divine justice was provided for. Man knew what it was to be spiritually dead; that is, to be justly an outcast from the conscious presence of his Father, God, and that, too, without the knowledge of any pathway back, and with a keen consciousness of an unworthiness for that spiritual life or companionship with God.

There was no room for complaint, the claim of justice could not be challenged, its power to encompass the universe was left unquestioned; sternly he stood at the gateway forbidding the entrance of a hope to the tree of life, yearnings only could pass him by.

Through the atonement the infinite reach of mercy was provided for. Behind this mercy was something more than justice, something more than mercy; it was the sum total of them both, so blended that the strength of the one was unimpaired, and the sweetness of the other unwasted. It was the love of God starting from the heights above and reaching to the depths below. Well did the psalmist exclaim, "If I ascend up unto heaven, thou art there; if I make my bed in hell, behold thou art there." (Psalms 139:8.)

The fathomless interest of divinity in humanity is expressed in the scripture: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

No one can fully know what that gift meant, except him who gave it. It was a gift of a Son, a Counselor, a companion Diety, made that God might prove the love of Divinity for humanity, and win the love of humanity for Divinity, and thus increase the love and joy of both.

"Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.)

"God is love." But God is more than love, and yet he is more love than anything else. The love element dominates in him. The godliness of man is measurable by his love of God, subject to the test of keeping God's commandments.

The Son had planned the play, in which he, the hero of the great drama, must give to each and all of humanity more than they could give to him. They should become helpless captives of death; he should ransom and give new life to all; he should suffer and die and descend into the pit. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5.)

In all his life of loving sacrifice, the atonement hero not only taught but walked, with mercy and justice wed, back to the presence of his Father where he unlocked the prison door and opened a gospel dispensation. (I Peter 3:18-20.) (Also *Vision of President Joseph F. Smith, Improvement Era.*)

The Christ was to be in hell but not of it, and all this for love, first, of his Father; second, of humanity; third, of his mission, wanting nothing more. That he neither sought for nor thought of other recompense is made clear in his prayer report to his Father. (John 17.)

He paid the race death-debt, that man might be, in the life to come, an immortal, living soul, which is more than he was in the life before, for then he was but a living spirit. He gave his body and shed his blood that man might have a body new with spirit blood within its veins, and then besides, he lived an earth life which not only taught the way, but made the path back from spiritual death to spiritual life, which spiritual life is the enjoyable presence of him with whom Adam dwelt in Eden; and thus the Christ, the hero, became the one ideal of the ages.

The love-winning power of the atonement glows in the expression: "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32.) There is prophecy as well as edict in the two great commandments: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." (Mark 12:30-31.)

The last personal injunction of the great redeemer to his apostles was a love message. "A new commandment I give unto you, that ye love one another; as I have loved you." (John 13:34.)

One of his final declarations pointed to the carry-over of his affection into the world beyond when he said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2-3.)

These statements seem to encompass all love from the call of Divinity to the coo of the dove; parallel in scope with the reach of the atonement, from the abode of the Gods to the prison of the condemned.

When Christmas Came

(A true story of early days in Utah)

Mae M. McAllister

I knew it was nearly dawn. I seemed to be trying to sleep and yet trying to wake; the semi-stupor of an un-get-at-able problem repeatedly roused me, and then sent me drowsily off again in a mystifying, unattainable quest. My goal assumed a form of beauty; and I ran and ran, until exhaustion chained my feet. Then it became a grotesque shape, calling and beckoning to me with a finger of gold, until in my madness, I toiled on and on—I would have it for my own—this thing that, in its hysteria and worth, at once, both held and repulsed me. Languor over-powered me. I tried to give up the chase and rest; but like a phantom of delight, it flitted far beyond the vision I pursued.

I awoke perplexed and weary to a steady rustling of rain fall. The day following in the wake of my dream seemed dark and foreboding, everything was hopelessly bedraggled and forlorn. Heavy black clouds hid the sun, the birds refused even a twitter, except for a disconsolate hoot-owl who at measured intervals rolled forth a mournful call.

Thus half the morning had worn away, when Mrs. Simpson, a neighbor woman, ran in "to see how the packing was progressing," and, incidentally to air her interest about our intention of stopping off in Salt Lake City. The "Mormons" were intensely notorious in the East at that period.

"Mrs. Olson said that you were going to stop off in Salt Lake City, but I didn't believe it. Oh, are you, really? Well, you'd better not let one of those 'Mormon' polygamists get his eye on you, or your husband will have to join to get even; but, perhaps you are going for the purpose of joining them. Mrs. Olson said she had her suspicions, but then, of course, I know you wouldn't stoop to anything like that." She paused for my answer, and for breath.

"We are planning on stopping over a day or two," I said. "Mr. Davis has a brother there and wants to see him."

"What! A brother in Salt Lake City? But then, of course, he may be a missionary to the wicked 'Mormons'—oh,—oh, a 'Mormon' himself, how can you bear the disgrace?"

Every word was a sword point; I at once censured myself for having, in an unguarded minute, admitted this reproach upon my husband's family, and began, apologetically: "He was just

a boy when he joined the 'Mormons.' It was while we were still living in Denmark, before Mr. Davis and I were married. Out of curiosity John went to a street meeting held by two 'Mormon' elders; and once under their influence, 'tis said, you are bound to join them. He was almost ready to leave for America before he let his parents know that he was a member of that despised Church. His father disowned him and his mother shed buckets-full of tears. No worse disgrace could have been brought upon the family. His father and mother have never forgiven him, and none of the family have seen him since. At first none of the family would answer his letters, but he kept on writing just the same. Then his first child died, and Olef answered the letter that brought the news. Since then they have written once or twice a year."

"But, a 'Mormon' relative," put in Mrs. Simpson! "How could you marry Mr. Davis after his brother had disgraced the family?"

"I loved Mr. Davis, and he was not to blame for his brother's mistake. We have always felt the disgrace keenly, but Olef says he still loves him as a brother, though he detests his views. I have no desire to come in contact with the 'Mormons', but it seems the only thing we can do, to stop over a few days when we are going right through the town where his brother lives."

Mrs. Simpson rose to go. Her parting shaft added color to my many misgivings concerning our stopover in the 'Mormon" city.

"Well, from what they say about Salt Lake City, it is as bad as Chinatown for its secret passages and private rooms. You'd better watch that a sliding door doesn't close forever between you and your husband while you are in the 'city of many wives'."

The next Sunday the minister's sermon was all for our benefit. He discussed the "Mormons;" their superstitious religion, their poverty, their immorality, their evil influence over those who came in contact with them. It was evident that Mrs. Simpson had reported her visit with all necessary embellishments. I felt that every eye in the congregation was on us, and that we were deserving of criticism.

I tried that evening to persuade my husband to visit his brother after we had settled in California, for it was to California that our minds were turned, with a view of making our home. He was as opposed to the "Mormons" as I, but he knew nothing of the superstitious fears that were haunting both my sleeping and waking hours.

"Pass right through the town where John lives without stopping?" and a look of surprised disappointment filled his eyes. "You wouldn't want to hurt him so, mama, even if you despise his religion. Haven't we always tried to show the true Christian

spirit? Would you feel best to do it that way?" In spite of my fears and misgivings, I felt justly rebuked. I agreed with him that he was right, and that John had been sufficiently punished with the scorn of his family.

He assured me that our stay in Salt Lake would be short, perhaps only a week; and I exacted a promise from him, that while we were in the city he would allow no one to talk religion with him. The day had worn heavily on me, and these two promises gave some assurance, some relief.

Many friends saw us off on the train, a week later, when we left Wisconsin, and were really sincere in wishing us "God speed." Mrs. Simpson couldn't resist one last word, "Write and tell us all about the 'Mormons'."

Our trip over new country might have been a pleasant one except that my morbid fears kept me unstrung and ill at ease. My husband urged me repeatedly to tell him what was wrong, but I insisted that it was nothing—perhaps the preparations for the trip had tired me more than I had guessed.

When our train chugged into Salt Lake City, I sincerely wished that we were going to pass through without stopping an instant; but with my husband and two children, soon stood in the crowd at the depot.

I looked around, "Why, I thought all the people here were 'Mormons'," I said to Olef, "but there are lots of good, honest looking people in this crowd. Can it be possible that other people would live here among the 'Mormons'?"

Just then John merged from the crowd, caught my husband in his arms, and we were hurried away to his home.

I kept on the alert for any surprises, or any efforts of this despised sect to involve us in its strange views.

The first day or two we were there, John took us around the city, and to call on some of his special friends.

I was quite disappointed with the intelligence of this isolated people; with the development they were making, the permanency with which they built their desert country, with the atmosphere of culture and education that surrounded them, but in spite of it all, I still suspected their morals, their whole religious code.

On the third day, I was suddenly seized with mortal fear, when John's wife invited me to attend Relief Society meeting with her. My mental recording apparatus ticked off like electricity—they had showed us the best of everything, done everything to assure us; but now it had come—this was to be the kidnapping Mrs. Simpson had warned me against. I offered every excuse—but the true one, but persistent Emma overruled them all; even my husband insisted that I go. I suspected men in ambush with every step, but my searching eyes went unrewarded, and we reached the hall with no unusual occurrence.

I don't know what I expected to see when I went inside—but I didn't see it, everything seemed outwardly calm and peaceful; inwardly, I was all turmoil, but sat quietly waiting my doom.

Meeting began with a song. Then one of the women arose to pray. What was happening—a sudden calm filled my breast, I listened with amazement—I understood every word of her most wonderful prayer, though I knew only the Danish language and she prayed in English.

I was alarmed at this incident, and determined to get away from the city at once lest the influence felt during the prayer should do for me just what the "Mormon's" influence was purported to do.

That evening I related the circumstances to my husband, pleading that we be off for California immediately. He listened in silence, but made no reply to my remarks, but after a moment commented on minor happenings of the day. Fear that his attitude was changing gripped my heart.

The next day, Gloy came running in, followed by the other children, "Mama, let's not go to California yet, let's stay for the conference and the big celebration." And the others joined in, "There are going to be fire-crackers, and races, and picnics and everything."

"Let's stay for it, mama, please."

Even this childish prattle seemed to portend evil. "Hush, hush!" I begged, "we cannot stay, we must be on our way." And I sent them out to their play.

Then Emma took up their cause, urging that a few days more or less could make no difference to our Western trip. I tried to defend myself, but burst into tears and left the room. My apprehensions were distracting, how did I know but that the celebration was to culminate in my separation from my husband.

Again I broached the subject of leaving to Olef.

"Don't you think we'd better decide to stay for the conference, and the celebration that is to follow right after, Mama?" he said leisurely, "It will really make no difference to us; and the children and everyone else seem so anxious for us to remain."

This was too much for the tension I had sustained ever since reaching the city, and I flashed back at him, "Why, I believe you are becoming converted. You tolerate everything these people do. You promised me we'd stay only a week, and now you want to break your promise. I have suffered this humiliation long enough—nothing under heaven can prevent me from leaving at the end of the week. A week is a month under some conditions," and I broke into tears.

Then my ever kind husband tried to soothe me; he had thought I might enjoy staying, but if I desired, we should certainly leave on Tuesday.

But Monday morning, John was called out of town on urgent business and would not be back until Wednesday. He wanted Olef to stay until he returned.

"We have been separated so long, and you are making your visit so short, that I feel I just must be here to see you off. Can't you possibly wait until Thursday?"

After we went to bed that night, Olef, very tactfully put the question up to me. I felt it small to refuse him, but it seemed I could not consent. We talked pro and con until Olef fell asleep. I lay for a long time, wretchedly studying the problem: why should I still suspect these people when conditions seemed so fair among them, and they had given every proof of sincerity—surely I was hard in my heart—but then Mrs. Simpson's stinging words together with the strangeness of my dream, flooded my mind and drove from it all reasoning. "What is the difference to John and Olef?" I complained, "they have said their good-bys, at most they could be together only a few hours more—and what if John shouldn't get back when he expected, besides all the packing was done, and everything would have to be upset again—and anyway, wasn't it a frameup?" I couldn't shake the fear of treachery. The clock struck one. In a determined moment, I roused Olef, and said, "I've tried, dear, oh, so hard, but I can't decide to stay."

"All right, little woman, it is to be just as you wish," and in two minutes, he was again snoring.

His kindness shamed me, but my fears throttled my better impulses and, struggling with these feelings, I sank into the same dilemma of restless sleep and dreaming I had experienced that morning just before leaving Wisconsin. It repeated itself, almost with perfect exactness, bringing weariness of body and of brain.

I was awakened, I know not how, and found myself at the children's bed. "Gloy," I said, "Gloy, dear, what is the matter?" She threw two feverish arms around my neck, my face seemed to scorch against hers. "Darling, what is it?"

"Oh, mama, I'm burning up!"

I called my husband, and made a light. We did everything we knew for her, but though we had thought it just a cold, she seemed to grow worse with each heart beat, and daylight urged us to send for a doctor—a "Mormon" doctor—the thought almost choked me.

The doctor came and pronounced it typhoid. He seemed competent, and most solicitous for her well-being, and was able to make her easier; but the fever raged on, and I thought of my rash statement, "Nothing under heaven can keep me from leaving when the week is up." Could this be reproof?

And when days passed with never a moment's improvement, our trip was postponed indefinitely. We rented a house and moved to ourselves that we might have absolute quiet.

Everybody in the neighborhood, yes, everybody in the whole town, did all in their power for our help and comfort. They cooked and brought meals to us, did our washing and ironing, watched at the sick-bed, and showed every conceivable kindness, saying that it was the work of the Relief Society to comfort those in need.

I hurtled under the humiliation of accepting favors from the "Mormons", but they were just the people who gave favors without realizing it, and before one could object.

The days wore into weeks and the weeks into months, and our fair little eight-year-old, lay like a will-of-the-wisp, more of the other world than this; all medical aid and loving care seemed futile.

John and Emma begged and begged us to have our child administered to; the bishop and his counselors, and many other friends urged that there was no harm in testing it out. Even the doctor tried to persuade us, but we were firm as adamant; it was sheer folly, why resort to it? Why mock our own human intelligence just because we knew we must give her up.

The little pale face grew thinner, and the frail form more languid. She was far past being delirious; much of the time she was wholly unconscious, she had not spoken a word or scarcely opened her eyes for more than a week. The doctor had given her up, and still she lingered on.

One day as I sat watching for the breath that must bear her beyond our reach, I caught a movement of her lips, and leaned over eagerly to catch her faint whisper. My heart ceased its regular beat as I listened, "Mama, if you'll have the good men pray for me, I'll get well," she paused and I waited for I knew she had not finished. "if you don't, I'll die."

I could make no response. I motioned to my husband and we retired to a far corner of the room, where I repeated her words to him. "It's no use, I know that, this administration," I said, "but it is her last request, and we cannot let her die with an ungranted wish on her lips."

My husband surprised me.

"I have been wondering for two or three days, if we ought not to have her administered to."

There was no time for discussion; it was no moment for rebellion; the bishop and his counselors were called in.

It was only to satisfy her dying wish that I had considered having them, and in my heart they were unwelcome.

The child lay as in death, her lips almost as colorless as her white drawn face, I knew that nothing could save her.

The elders performed the administration, and waited, but she lay as silent as death. They conversed quietly among themselves, and I could feel that they wanted me to leave the room, but I

would not yield. Then the bishop spoke, "We are not going to leave this house until our prayers are heard in heaven, and the restoration of this child shall be a testimony to her parents of the truth of the doctrines of Christ as taught by the Latter-day Saints."

A half hour later, they asked us all to kneel by the bed, and they again laid their hands on her head. When they had finished, her eyes moved, and by holding a mirror over her mouth, we could tell that she was breathing. Even such slight signs of life gave us encouragement; still I did not acknowledge any efficacy in faith, any power in prayer, and could find no peace in my heart.

Three weeks passed, registering slight improvement, our little girl was still too weak to speak, and we wondered how her life could hang thus by a thread.

One night, Mr. Davis had lain down for a few minutes and I was alone by the bedside, when I noticed that she had gone into convulsions. I ran into the room where Olef was, "Papa, quick! go for the doctor, Gloy is dying!" He grabbed his coat and ran to the door, but unseen hands held him back. The power was as real as physical human strength; he could not combat it, looking on, I realized his struggle.

He came back to me and said, "Let's kneel at her bed like the 'Mormons' do, and pray. I've been prompted many times to do this, but feared you would think I was being converted; yet, I am convinced that we, as well as the elders, must bow in the meekness of faith, or our child will never recover."

We knelt in prayer, and when I listened to my husband's first prayer at the bedside of our dying daughter, I knew that I must yet be scourged until I could humble myself before God. Little Gloy was resting before we rose to our feet; tears filled our eyes when she opened hers and recognized us.

"Do you feel better, dear?" her father asked.

"Yes, papa," and she smiled.

Her words were like the ringing of chimes. From that time on, we did not dare to neglect praying for her, and slowly but surely, her strength came back; but still we showed no intention of accepting these new-fangled doctrines.

At length she began to talk of the other children, and notice other things that had interested her before she took sick; as she grew tired, she always ran into a sort of delirium. One day during one of these talkative moods, the "big celebration" flashed into her mind, and she began plying me with questions.

"Didn't they have the big celebration? Why didn't we go? I didn't see any fire-crackers," and then—"when will it be Christmas?"

"In about two months," I answered—"Just two months from today," I added, as I glanced at the calendar. "We will be in California for Christmas," I went on—and my thoughts ran on

a tangent as to how fate works her way. It has been over three months since we left Wisconsin with the view of being in California in three weeks. But Glory interrupted my reverie.

"I'll be glad when Christmas comes."

"Will you, my dear? So will I. What are you going to do on Christmas?"

"Oh, I'm going to be baptized. I'm going to be a 'Mormon', so when I get sick I can be prayed for and get well."

I smiled at her earnestness, and said, "Oh, are you?" But in my heart I was secretly glad that we would be far from Salt Lake City when Christmas came, where she could forget her foolish notion. For, though I had learned to like Salt Lake City, and my prejudice against the "Mormons" had cleared away, I was beginning almost to mistrust myself in this atmosphere.

Gloy rattled on, "Yes, and so are you and papa and Ernest; we'll all be 'Mormons'."

Her childish prattle did not worry me now as it once had done, especially since we were already beginning to shape our plans to be on our way once more, but I redoubled my force to urge a speedy departure.

But it seemed that the fates were not content with the havoc they had wrought in our plans, and the dread typhoid confined our boy to his bed; and two or three days later, I, too, was stricken with the fever, and lay many days in a stupor of semi-consciousness. Whenever it merged into delirium, I seemed, repeatedly, to see Gloy going down to the water's edge, on Christmas morning, then I would beg my husband to "let us start for California in the morning." Then always the delirium played a trick of diversion, and I begged to be baptized. When the fever was gone and I was rational, I seemed to recall, vaguely, and with embarrassment, what I had said, but no one ever gave me a clue of proof, no matter how I questioned.

Days lengthened into weeks, and the elders came often to our home; and when in time, myself and little boy were again well, we knew that it was only through the mercy of God. By this time, my heart was softened, as my husband's had long since been; and before we realized that we were fulfilling Glory's wish, we had set the Christmas Day for our baptisms.

The day was white with snow, but clear and bright, the happiest Christmas we had ever known. John and Emma were overjoyed, and the whole city seemed one family, rejoicing over our conversion.

We had been lashed, literally lashed into the fold, but we were sincere and our hearts were glowing with the warmth of happiness. Every vestige of hardness and bitterness had gone from them, and we were ready to say, "Thy will be done." It was

then that we knew, in truth, that the Christmas is a day of "Peace on earth, good will toward men."

Our going to California, became only a visit, and that, years later. Olef had had the pleasure of two missions to Denmark and the supreme joy of converting both his father and his mother, who returned to Salt Lake City with him at the close of his second mission.

The greatest peace and contentment that we have ever known has come through obeying the teachings of Christ, in being true Latter-day Saints.

Your 1926 Opportunity

Once again Opportunity, in the guise of the Good Health Christmas Seal, knocks at the door of every man, woman, and child in the state of Utah. Once again the Seal brings its message of holiday cheer, its heartening reminder that it is the pennies, dimes, and dollars which you and others spend for it each year that make it possible to carry on the nation-wide winning fight against Tuberculosis.

It is hard to believe, now, that back in those dark days before the Christmas Seal came, there was no place in the entire country where a person suffering with Tuberculosis could be taken to be cared for. Hard to believe that there was no such thing as a Chest Clinic for the early discovery of the disease; that a Public Health Nurse was a being practically unknown. Hard to realize that people generally did not know that Tuberculosis can be cured, that Tuberculosis can be prevented.

Stop for a minute and compare the knowledge of, and the interest in, Tuberculosis which exists today with the ignorance and the indifference of sixteen years ago. It is only by doing this that you can get a real glimpse of what the Christmas Seal has accomplished by the wise investment of your pennies, dimes, and dollars, and of how it has come to pass that today Tuberculosis is the most intelligently fought disease in the history of mankind.

The Christmas Seal has done much to educate the people against this dread disease. It can do more. How much, it is for you to say.

Susan West Smith

Alice Louise Reynolds

Susan West Smith, revered and venerable mother of our beloved president, Clarissa Smith Williams, departed this life October 14, 1926.

Her life extended far beyond that of the average person, consequently "Aunt Susan" Smith, as she was affectionately called, was eye witness of a very great many changes in this rapidly changing world of ours. The Prophet Joseph Smith has been dead eighty-two years, and yet "Aunt Susan" recalls seeing him riding horseback through the streets of Nauvoo, when she was a child of four years of age.

Susan West Smith was of southern extraction. Her father,

Samuel West, and her mother, Margaret Cooper West, were converted in the state of Connecticut. From Connecticut they moved to Tennessee, where they frequently entertained the elders. Later they moved to Nauvoo, and were there at the time of the martyrdom of the Prophet, and the expulsion from the city of the Saints.

They left Nauvoo in 1848, making several stops along the way to plant and reap crops. Finally, in September, 1851, they arrived in Salt Lake valley. Southern Utah was beginning to be settled, so that Samuel West and his family joined the ranks of the pioneers of Southern Utah by moving to Parowan, soon after coming to Salt Lake.

Their family consisted of eight children—six daughters and two sons. President Williams relates that her mother used to tell of the lively times the girls and boys had in the community dances and other town frolics.

In December, 1857, Susan was married to George A. Smith, then counselor to President Brigham Young. Her own family consisted of five daughters—President Williams being the first. Her daughters' names in order are—Clarissa—Mrs. William N. Williams; Margaret—Mrs. Edwin F. Parry; Elizabeth—Mrs. Hyrum Cartwright; Priscilla—Mrs. George S. Taylor; and Emma Pearl. "Aunt Susan" survived all of her daughters except President Williams.

Although Sister Smith has been a widow for many years, her husband having died in 1875, she was left sufficiently well off that, with good management, she was able to take care of her family, and educate them.

The family lived in the Historian's Office until President Williams was fifteen years of age. Just before her father left for his Palestine mission they moved to Wilkie Hall, on Second West and First North. Here they remained for three or four years, finally building and locating on West Temple. For a while Sister Smith made her home with her daughter—Mrs. Elizabeth Cartwright. For the last three years she has been living with President Williams.

Sister Smith is survived by twelve grandchildren, and twenty great-grandchildren.

When "Aunt Susan" lived in Wilkie Hall, the 17th ward Relief Society met at her home, and finally, when she moved to West Temple they continued meeting with her. She devoted a good many years of her life to Relief Society work.

At the completion of the Salt Lake temple, she was called to be an ordinance worker—one of the first—and to this work she devoted herself for twenty years. Elder George Albert Smith tells us that Sister Smith was quiet and unassuming in her manner, not given to extremes in any way; not inclined to weep, but she

was so greatly pleased at the call to become an ordinance worker in the temple, that she wept for joy.

She was possessed of that hospitality so characteristic of people of southern extraction, so that at conference time, and on other occasions her home was a comfortable and joyous abiding place for many people from many parts of the state.

She radiated kindness and good will wherever she went, and those of her own hearthstone, and her many friends, were truly devoted to her. Greatly beloved was she by her surviving daughter and sons-in-law; by her grandchildren and great-grandchildren. In her passing they mourn the loss of a parent, a real gentlewoman—one who had an abiding faith in Jesus Christ and his great latter-day work.

Golden Rule Orphans

E. Guy Talbott

The orphan children in the far off lands
Stretch out to us their tiny pleading hands.
Across the sea we hear their plaintive cry;
Shall we to them the Golden Rule apply?

Who are these waifs afar across the sea?
What claim have they on us, that we should be
Concerned? Wait, friend, before you ridicule
An orphan child. What says the Golden Rule?

The Golden Rule demands that we shall give
Our aid, that those about to die may live;
If we were in distress, about to die;
Would we not want someone to hear our cry?

Shall we not practice, then, the Golden Rule,
And give the orphan waifs a home and school?
They live in sacred Bible Lands afar;
To them America is Morning Star.

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*This poem is a plea for help from the Near East Relief Committee.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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EDITORIAL

A Testimony of the Divinity of Jesus Christ

Last Summer we had as a guest in our state, a gentleman who possessed a good deal of information upon a number of subjects. He was often right and his ideals were often very worthwhile, but on one vital point he was seriously wrong. He advised that our missionaries cease bearing testimony and turn to proclaiming the doctrine of eternal progression, stating that testimony bearing is "suggestive," and that it will not appeal to thoughtful persons—persons of intellectual standing.

If there were no genuine dollars in the world there could be no bogus ones, so that we admit at the outset that there may be such a thing as a bogus testimony, which is in and of itself an admission that there must be genuine testimonies. We care nothing about the bogus sort, for they have no more power to save than the bogus dollar has power to purchase, but we are interested in a living testimony of the divinity of Christ, and in a testimony of the restoration of his gospel in these latter days.

Any intimation that persons who bear testimony in soberness and truth are in any way inferior to others, even though those

others be recognized as "intellectuals" is strikingly absurd. To begin with, Jesus himself acknowledged his divinity when he said to Peter, who declared he was the Christ, the Son of the living God, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Today the far-reaching influence and work of no other born of woman stands out as does the influence and work of Jesus of Nazareth.

We take it that we do not need to argue to support the intellectuality of the great missionary apostle Paul. Paul was recorganized as a scholar, and yet so potent is his testimony, as it has come ringing down the ages, that we almost forget that he was a scholar, remembering most of all the testimony which he bore.

Recently an article appeared in *The Forum* from Senator Reed Smoot. The editor's introduction to the article refers to Senator Smoot as a captain of finance. He is truly that, and has always been regarded by those who know him best as an expert business man. To quote from one writer, "He is a man who literally eats figures." Yet, in appropriate places, and at appropriate times, Senator Smoot does not hesitate to bear testimony that he knows that Jesus is the Christ, and that Joseph Smith was and is a prophet of God. We take it that no responsible person would be so foolish as to intimate that the United States has as chairman of its Committee on Finance a man who is feeble-minded.

President Heber J. Grant who is at present presiding over the Church of Jesus Christ of Latter-day Saints, is valued by the adherents of the Church perhaps as much for the strong testimony which he bears as for any other contribution he makes to the well-being of his people. His is a testimony of sincerity and power, clean-cut and unequivocal, which is carried forward by a speaking voice of very unusual quality. That he regards not only his own testimony but the testimonies of the Latter-day Saints as fundamental, in the building of their faith and the saving of their souls, none can doubt who read this testimony borne by him two years ago in the October conference:

"I rejoice that the Church of Jesus Christ is founded upon the first great vision that was enjoyed by the boy Joseph Smith over one hundred years ago. He declared that he saw two heavenly beings, whose glory and grandeur were beyond the power of man to describe, and that one of them addressed him and pointed to the other and said: 'This is my beloved Son, hear him.' There cannot be any doubt in the heart of a Latter-day Saint regarding Jesus Christ being the Son of the living God, because God himself introduced him to Joseph Smith. It is a fundamental truth of the Church of Jesus Christ in our day that

Joseph Smith was and is and ever will be a prophet of the living God; and with Joseph Smith recognized as a prophet of God, and the testimony in our hearts of that fact, there will never be any schism, so to speak, in the Church of Christ. Any individual who does not acknowledge Jesus Christ as the Son of God, the Redeemer of the world, has no business to be associated with the Church of Jesus Christ of Latter-day Saints. This Church is, as I read to you it should be a marvelous work and a wonder. There is nothing like it in all the world, because Jesus Christ, the Son of God established it, and is the head of it; because Jesus Christ manifested himself to the Prophet and Oliver Cowdery, and to others; and because God, in answer to prayer, has given to people all over the wide world, where the gospel has gone, an individual knowledge and testimony regarding the divinity of the work in which we are engaged."

The Women Hold the Fort

In the October issue of *The Forum* is a very cleverly written story entitled, "The Bootlegging Woman." The story represents a woman who is breaking the law by manufacturing intoxicants and selling them. The word goes out that liquor may be obtained at her house-boat on the Duwamish river, and so officers are detailed to make the search.

The officers find the house-boat very neat, and are surprised when they enter it, realizing as they do that it is not the sort of house in which one would expect to find liquor.

They go through and find nothing. The longer they search the more infuriated they become. At last they tear up the floor, hammer holes in the walls, and break to pieces the picture of her mother, to whom she is devoted. She is sure when the officers enter they will not be able to discover the whereabouts of the liquor, and so she sits quietly crocheting. Finally when the search is abandoned, and the officers retire, the woman goes out and cuts a few cords that lead into the water. At the end of each of these cords is a quart of "hooch." By severing the strings the bottles are let into the river and their contents at once destroyed.

The story represents the woman as one who has had a severe struggle to make a living, and who is now, for the first time, through the sale of illicit liquor, enjoying a little ease.

We are glad that Kate Mullen, its author, gives us a woman who in the end would rather live a life restricted so far as material comforts are concerned, than break the law. Any other outcome would be a libel on the position occupied by the women of the United States on this important question.

Recently we had a visit from Dr. Valeria H. Parker, president of the National Council of Women of the United States. In an address before the Women's Christian Temperance Union of the state, she expressed herself as being happy to declare that the thirty-five affiliated organizations of the Council stand for prohibition.

Many men who declared themselves in favor of woman suffrage did it because they believed that women would support moral issues. It is a matter of the keenest satisfaction to women that their trust has not been misplaced, and that prohibition is receiving such abundant and whole-hearted support from the organized women of the United States.

The Birth of Christ

Lydia B. Harris

In the beautiful valley of Nazareth,
In the hills of Galilee,
Dwelt a charming maiden with golden hair,
And a face that was fair to see.

There also dwelt, in this goodly land,
One whom the Lord loved well,
Who became betrothed to this blue-eyed girl,
And came with her to dwell.

These two worthy souls had been chosen of God
The guardians of Jesus to be,
And only an angel sent down from above
Could help them their mission to see.

A more sacred, a more hallowed calling
Ne'er has fallen to mortal man
Than came to Mary and Joseph
In fulfilment of God's great plan.

With humble and prayerful hearts
They communed with the Father above,
They were willing to do his bidding,
And he blessed them with his love.

Now traditions tell us that in this land
Lived a cowardly, worldly king
Who, with his stern laws, did affliction
Upon his people bring.

A heavy unwonted taxation,
Just to please his hunger and greed,
For wealth, and gold and riches
His law had strictly decreed.

So, to show a record of all their estates,
In obeying the King's command
The people flocked into Bethlehem
From every part of the Land.

'Twas a long and wearisome journey,
They were hungry, and tired and cold,
Among the throngs that had gathered
Were Mary and Joseph, we're told.

And Mary's frail being was weary,
They could find no room at the inn;
So, into a stable they wandered
To get away from the din.

'Twas that night was born a wee baby,
Who in swaddling clothes, they say,
Slept in his bed in the manger
Awaiting the dawn of the day.

His mother was joyful and happy,
Not even the shepherds could doubt
Why the bright star appeared in the heaven
And the bright light shone all about.

Who can think of a thing half so wondrous
As that morn of the first Yule-tide,
When the news that spread o'er Bethlehem
Had been born a little child.

And angels sent forth the glad tidings
A Savior was born; and then,
They sang Glory to God in the highest,
Peace on earth, good will toward men.

Pa

Coral J. Black

It was ten o'clock in the morning on a chill December day. The large, colonial home, usually so full of gladsome confusion and delightsome odors, seemed strangely silent. A thin wisp of smoke feathered lazily from one broad chimney—the only visible token of life within.

The spiral of smoke came from a small grate fire, in the front bedroom on the second story. It was a cozy room, large enough for a certain sense of airiness and freedom, yet small enough to emanate the comforting, delightful assurance of a close embrace. It was furnished richly, if somewhat after the style of a past decade—enlarged portraits adorned the walls, braided rugs were spread upon the floor, a hand-crocheted counterpane lent elegance to the plump bed, and the chairs were all carefully padded and cushioned with gay colored chintz.

It was a room with personality and charm, and, yet, a soul.

The soul of this delightful place sat in her beruffled Boston rocker at ten o'clock in the morning on this cold, raw Christmas day.

The small, oval face still held a little of the beauty that had once been its boast. The white hair waved softly and naturally above a placid brow; the eyes, still clear and darkly blue, held the peaceful far-away look of one who gazes into the past.

The hands, grasping two large wooden needles and a partly finished white wool jacket lay idly in her lap. From the thin lips came words, addressed to no one in particular, merely concrete thoughts, a habit the aged and lonely often acquire. But here was no confused jumble of thought, no vagaries of a weakened mind, but picture-words, drawing from the past vivid scenes of joy and sorrow, scenes passing in swift review before those retrospective eyes, as clearly and continuously as if projected by a cinematograph.

"Can this really be Christmas, or is it merely a strange and perplexed dream from which I shall presently awaken?"

Mellow and sweet the words fell upon the stillness of the lovely room and for a moment her gaze wandered from the holly-wreathed picture above her mantel to the handsome dressing gown thrown across the foot of her bed and the dainty boudoir slippers peeping from beneath; to the silver inlaid dressing set, so lately stripped of its Christmas wrappings, the quaint jade necklace, the silken scarf.

A smile hovered momentarily about the small mouth then with a slight shrug of the shoulders the voice continued: "I guess it's real enough but, but I suppose I should have gone to Mrs.

Gregory's with the rest of the family. It was kind of her to include me in the invitation. Of course, Minnie never would have gone had she not done so; it took plenty of urging as it was. Minnie, what a dear daughter she is, so like her Pa. John is quite a bit like Pa, but Minnie is just Pa over again, the same shiny brown hair and hazel eyes, the same voice, and laugh, and loving ways. How fortunate I am to have such a home in which to spend the remainder of my life. But I would rather far be with Pa back on the farm, back in that dear old h-home!" The voice quavered perilously for an instant than steadied.

"We never had a quiet, lonesome Christmas like this on the farm. Why if Pa was here there would soon be sunlight and warmth and laughter. Pa had that way with him—could dispel the darkest clouds like magic, no matter what trouble befell us, as soon as Pa put his dear arms around me, my heart began to sing like a robin in the springtime, 'cheer up, cheer up!'

"Yes, and there would be children romping about, laughing and shouting with happiness. Pa just naturally loved all children, was just like an over-grown, rosy cheeked boy himself. Pa loved everyone. Love just grew with Pa like melons on a vine!" A wistful smile again curved the small mouth, the far-seeing eyes gazed steadily into the glowing coals, and after a moment's silence the voice continued:

"How everyone laughed at Pa when he built the old farm-house. We were young folks then, only two of us, yet in spite of all their jokes we went calmly ahead building an eight-room house. If he replied to their sly jests at all, it was only to maintain stoutly, that it would be small enough sometime.

"Of course, it was years before it was all finished, but there came a time when every room was in use, not one to spare. Oh, dear old home, I wonder if your walls ring with as sweet music today as when Pa and all the children were there? Will there ever again be as much love and kindness gathered under one roof?"

For a time there was silence in the little room save for the ticking of the clock and the sputtering of the dying fire, then the voice tremulous with emotion, resumed its spoken reverie:

"After the children began to leave the old home, came the happy re-union at the holiday season. Christmas was set apart as Home Day and nothing was allowed to interfere with the gathering of our merry clan. And such loads of children, it seemed as if each Christmas brought a new face or two into the family circle.

"For weeks beforehand Pa would spend his evenings making toys for the little tots, the cleverest things—seemed like Pa could do most anything and a few days before Christmas he would bring home a great pine tree, and loads of evergreens to trim the house. How he would whistle and sing as he decorated this room and that, hung the festoons of gaudy paper chains, and last the bit of mistletoe which gave him an excuse for kissing each of our five

daughters-in-law before the day was over. I can see just how he looked, smiling at me over his spectacles and saying, "You know, Ma, 'stolen kisses are the sweetest.'

"How the big pantry fairly swaggered beneath its appetizing load. Pa said it made him hungry just to open the kitchen door and look inside.

"How the rafters rang with laughter and the pattering of feet. How Pa enjoyed it all. He would help to stone the raisins, and blend the great pans of mincemeat. He would dress the strutting turkey and stuff the fat sausages. He would draw the amber cider from the barrels full and cold; would even help to stir the cakes and crimp the plump mince pies.

"Oh, yes, Christmas was a wonderful day when Pa was here! Is there any beauty like that of bright-eyed, rosy-cheeked children? Any music to compare with their joyous laughter, and happiness like the love of one's mate?"

"Yes, it was hard work, but oh, the recompense! Only where love abounds, does one ever find the reward commensurate with the labor. Love and service, service and love. Ah me, how long it takes to learn that these two constitute life's perfect harmony!

"I believe the hardest task I had was refusing the little ones a taste of this and a piece of that, for fear it would spoil their dinners. Yes and it was fully as hard to deny those half-grown boys, who punctuated their teasing with sly kisses.

"The girls were willing, even anxious to help me, but they had acquired a lot of high toned notions at college that didn't seem to fit in with my ideas—like the oyster dressing John's wife made for the turkey one year, plain sage dressing was not good enough for her—and there poor Pa couldn't eat one bite of it! And so the girls left me to prepare the dinner but after it was over they just bundled me out of the kitchen while they put everything in order.

"I hadn't a single boy but preferred his mother's cooking to that of any other woman. I think that was because of Pa, he always bragged so much on everything I did, and told them, from the cradle up, that I was the best cook in the world. One by one I had to pursuade my boys that their loyalty in such matters belonged to the young wife and not the mother. But I could not help the glow of pleasure and satisfaction the knowledge gave me.

"After dinner Pa was in his glory. He started the games with the children, told them stories, joined in their songs and chatter. The little ones would fairly swarm over Pa like he was good enough to eat. Some time later, Pa would bring in the foaming cider, pans of juicy apples, nuts and raisins. From then until the last load of babies disappeared he would urge this and that and the other on them. And the loads of things he sent home with them: boxes of apples, rolls of butter, jars of cream, hams, sausage, yellow pumpkins, baskets of eggs, dried sweet corn. Oh, the laughing and the

joking, and how they all loved Pa. Not a single child but would gladly have stayed with him, not a baby that would leave him for its mother.

"It was a farewell jest—'well you can't find anything else to give us, Pa, so we might as well go!' and Pa never failed to respond with a happy laugh, he enjoyed it, more than any of them. Was it any wonder they adored him when his every thought was of and for them? Oh, Pa, dearest, I'm so lonely without you, you who seemed the living embodiment of the Christmas spirit, who was love and tenderness, and Pa, I need you so!"

Below a door opened and shut. The little woman started up, the white wool jacket and the wooden needles dropped unheeded to the floor.

"My goodness! it's Minnie and the children back, I wonder why? What can have happened?"

A swift step on the stair and the door was thrown open. A girlish young woman hurried across the room and enveloped the fragile form in adoring arms.

"Why, mother dearest, it's cold in here, and there's tears on your cheek, cherie. Oh, don't feel badly. I am so ashamed to have gone and left you!"

"Why, daughter, it was all right. You should have stayed. I—I didn't even know about the tears. I haven't been alone, or lonely dear, I've been having Christmas back in the dear old home with Pa and all of you."

A sob shook the girl-woman. "I knew it mother, for Pa's reproachful eyes haunted me all through dinner, and as soon as I possibly could I came home. Oh, my dear, forgive me!"

The slender hands drew the brown head, "so like Pa's own," to her breast as she murmured. "Don't feel badly, Minnie, it doesn't matter. I—I rather like to be alone. Somehow I feel in closer touch with God, a more profound respect for heaven since Pa passed on. I know, dear heart, that if I find him there, eternity will be one long season of happiness for me."

Notice

An Italian peddler, calling himself both "Mormon" and Roman Catholic, as one or the other name seems of business advantage to him, is canvassing various stakes of Zion in Wyoming and Utah with silk and linen for burial clothes. He represents that he has had his goods examined by Mrs. Louise Y. Robison of our Burial Clothes Department, and that she has recommended both goods and prices. The whole matter is a misrepresentation. The Burial Clothes Department of the Relief Society has given no recommendation to any person selling material for burial clothes.

Relief Society Conference

Mrs. Amy Brown Lyman, General Secretary

The semi-annual conference of the Relief Society was held in Salt Lake City, October 2, 1926, with eighteen General Board members and three hundred stake officers and board members in attendance. Seventy-one of the ninety-six stakes were represented, and the following missions: Canadian, California, Eastern States, Hawaiian, North Central States, South African, and Western States. Two sessions were held, the morning session for general and stake officers, and the afternoon session for the public. At the latter session there were twenty-three hundred in attendance. The music was in charge of General Chorister Mrs. Lizzie Thomas Edward, assisted by Miss Edna Coray at the organ. Special features were soprano solos by Mrs. Edward and Miss Florence Summerhays, a cello solo by Miss Margaret Lyman and a contralto solo by Mrs. Viola Pratt McFarlane of New York. Miss Lyman and Mrs. McFarlane were accompanied by Mr. Alexander Schreiner, tabernacle organist. The ushers for the conference were provided by the Salt Lake stake. In the absence of President Clarissa S. Williams, who was detained at home on account of the illness of her mother, Counselor Louise Y. Robison presided at the officers' meeting, and Counselor Jennie B. Knight at the general session.

MORNING SESSION

Counselor Louise Y. Robison

My dear sisters: We greet you this morning with love and blessing for the effort you have made to attend this conference. I thought a day or two ago when it was so stormy and cold, how can those dear sisters have courage enough to come over the roads over which I have traveled this summer to visit the stakes, and come to conference? And yet I see many of them here. I am sure the Lord will bless you and make up to you for the sacrifice you have made. We regret very much the absence of President Williams, which is due to the illness of her mother. President Williams herself is well, and sends her love and greeting to you.

There have been some beautiful things accomplished by Relief Society women during the year. I can think of no better work for our women than taking care of little children in need, little motherless children, and children who have very little joy in their lives. It seems the most Christ-like thing that one can do, for Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." (Mark 10:14; Luke 18:16.) The call was made in April for offers to care for such children

during a vacation period, and several of the stakes have responded, and joy has been given many little children. The children were all examined and weighed before going, so that they would not take contagious diseases into the homes where they were to be so lovingly cared for, and they all came back in improved condition. Children were cared for as follows: South Sevier, eight children; South Davis, six children; Franklin, ten children; Box Elder, twenty children; Logan, fourteen children; Rigby, eleven children; seven other children went into several other stakes, making a total of seventy-six in all, who were given happiness and health this Summer. And the pleasure doesn't end with the end of the trip—they will always remember with love and kindness the people who took care of them and made possible for them a beautiful vacation.

There have been several changes in the organizations in the stakes since we last met, and we miss some of the faces that we have seen so long and loved so dearly. We welcome their successors, however, with the same love and greeting. A beautiful thing in the work of the Lord is that we can give our very best during our term of service and then there is always someone ready to pick up the load and carry it on. You may be interested in knowing of the changes which have taken place in the stakes and missions as follows: Blackfoot stake reorganized, July 14, Mrs. Sarah H. Carruth released and Mrs. Flora F. Johnston appointed president; Box Elder stake, September 13, Mrs. Minnie H. Jensen released and Mrs. Lulu B. Call appointed president; Burley stake, in September, Mrs. Margaret H. Cutler released and Mrs. Annie L. Wright appointed president; Cottonwood stake, May 23, Mrs. Amanda N. Bagley released and Mrs. Vera Wahlquist appointed president; Lost River stake, April 25, Mrs. Ellen H. Lowry released and Mrs. Mary E. Black appointed president; Morgan stake, August 22, Mrs. Mary Chadwick released and Mrs. Sophia Anderson appointed president; Wayne stake, May 9, Mrs. Bathsheba W. Grunday released and Mrs. Mary Brinkerhoff appointed president; Eastern States mission, in April, Miss Luella B. Owen released, Miss Elizabeth Skolfield appointed president; Tongan mission, 1926, Mrs. LaVera W. Coombs released, Mrs. Ada B. Cahoon appointed president.

New organizations have been formed as follows: Lyman stake organized in August, with Mrs. Retta Blackner as president; Nevada stake organized September 18, with Mrs. Mary E. Horlicker as president.

FEDERAL AID

Mrs. Julia F. Lund, Member General Board

"Federal aid" is applied to a fiscal system in use in this country since its earliest days, whereby the assistance of the national

government is given to the states for specific purposes affecting the public welfare. It is particularly used to denote a policy adopted in the last fifteen years in which financial aid is granted by Congress to the states on condition that they contribute a sum equal to their share of the national subsidy, and that the combined amounts be used for the purpose for which the grant was made.

Federal aid is often spoken of as if it were a new and revolutionary governmental system. In fact, it is the development of methods used to advance various forms of progress in the earliest colonial times. The future may or may not bring a wider application of the method in this country also. Just at the moment, any increase in governmental activity is likely to be censured, and federal aid in particular is subject to criticism. The Infancy and Maternity Act, which is really the provision made by the Sheppard-Towner Act, is one that is of very great interest to us at the present time inasmuch as it is before us to decide as to the fate of this great measure. It is a peculiar thing, but it is nevertheless a fact, that the guns of politicians should all be turned on this particular act; that the impression should be given, though not definitely stated, that the infancy and maternity act is the only piece of federal aid the government is giving at the present time, that the excuses made by those who favor the continuation of this most vital and important act are based upon one thing alone. Do you hear any criticism of the splendid work done and of what it has meant to the government at large? No, its testimonials are all too great and too definite to be disputed, but that old, old political trick is being indulged in again, and the opponents are coming back on the assumption that Federal Aid is wrong, that the Sheppard-Towner is an extension of Federal Aid, therefore it should not be continued beyond the present term for which it is in force. And therefore, it seems to me that possibly the most constructive thing I might give today would be a little story of Federal Aid in our government, its historical background, the manner of its operation, and show you what an extremely small part Sheppard-Towner receives in the great multitude of Federal Aid acts already in operation, and, with that idea in view, I shall attempt to give you facts that I want to give to you, and I shall leave to one far abler than I to tell of the administration of the act and its great value as it operates through the Children's Bureau.

This system was brought to America by its earliest colonists. Hence the Republic at its formation consisted of states which as colonies had long been familiar with the system of government grants in aid of education and other local activities, and were prepared to extend this system.

Our Federal Aid system has apparently worked well where it has been applied. It has put science at the disposal of the poorest state and given the richest full opportunity to experiment and to lead the way. It has given every state stimulus and help in con-

serving its natural resources, saving the lives of its children, building its highways, training its people for industry or for agriculture or for home-making; but it has forced no state to have this aid unless it wanted it. It has helped solve national problems on a national scale.

It distributes the burden of necessary undertakings. It stimulates the states to greater activity, as has been shown by the figures which demonstrate how amply federal contributions are met, and how the state contributions have increased. It insures state interest in the maintenance of economy and efficiency because of the provision that at least half the money spent must come from the state or locality. It promotes local initiative rather than submerges it. Practically all the federal aid acts require that plans for the work be made by state authorities. It helps give a national solution to essentially national problems.

No one has better described the value of such scientific national service than George Washington, who in his last annual message to Congress advocated the establishment of a department, or of national boards, to "encourage and assist a spirit of discovery and improvement," "by drawing to a common center the results everywhere of individual skill and observations, and spreading them thence over the entire nation. Experience accordingly has shown that they are very cheap instruments of immense national benefits."

Without Federal Aid, many states would be unable to approach even a decent level in the technical training that is so necessary for the maintenance of the standards of living for our people today. As to the future of Federal Aid, it is rash to make prophecies, but a few things seem fairly clear. One is that the conservation of time and the saving of the greatest element of national importance —namely, the citizenry of the people, is absolutely dependent to a very great extent on the Federal Aid measures before us today. Federal Aid has from the very beginning been a question of debate, and just what its future will be is still a question, but I would call your attention to the fact that this policy has been advocated by just men and that it has been sponsored by the ablest statesmen of our nation, that this particular act has to do with the preservation of our future citizens—the mothers and the children. Women should stand squarely on this one great measure, that if there must be a cutting in the expenditures of public money and in the activities of the federal government, that the very last act which should be cut or abolished is that which has to do with the mother and the child—that the Sheppard-Towner act should be the very last instead of the first to be repealed. Surely the government of the United States is acting within its judicial powers, and particularly is this measure right, when it merely helps to provide that which it declares in its Declaration of Independence is the inalienable right of every citizen, namely, life, liberty and the pursuit of happiness. What is the pursuit of happiness, when there is life without health?

THE FEDERAL CHILDREN'S BUREAU AND THE SHEPPARD-TOWNER WORK

Mrs. Amy Brown Lyman, General Secretary

The recent visit to Salt Lake City of Miss Grace Abbott, Chief of the Children's Bureau, Washington, D. C., has created, anew, interest in the Children's Bureau and its excellent child welfare work, particularly the administration of the Maternity and Infancy Act, known as the Sheppard-Towner Act. Miss Abbott, in an address delivered before the social workers of Salt Lake, complimented the state of Utah upon the splendid record made in the state since the Sheppard-Towner work began. She stated that Utah has achieved the honor of having at the present time the lowest maternal death rate of any state in the Union, and is also among the four or five states having the lowest infant death rate.

The Federal Children's Bureau was established in April, 1912. The bill providing for the Bureau was introduced by Senator William E. Borah of Idaho, at the request of the National Child Labor Committee, and other child-saving organizations, and was strongly advocated by practically all national organizations interested in the welfare of children. The bill provided for the establishment in the Department of Commerce and Labor of a bureau to investigate and report upon all questions pertaining to the welfare of children and child life and directed that special attention be given to such problems as infant mortality, the birth rate, orphanages, juvenile courts, desertion, occupations of children and accidents incident thereto, diseases of children, employment and legislation affecting children in the various states and territories. The bureau was given no power originally to do administrative work, neither to make regulations concerning children, nor to create institutions for them. Its duty, as stated, was solely to study and report upon conditions affecting the welfare of children.

The idea of a Children's Bureau originated with Miss Lillian D. Wald, a Jewish social worker of the Nurses' Settlement, New York City, while Miss Florence Kelley, Secretary of the Consumers League of America made a tentative outline of the matters to be investigated by such a bureau.

One of the needs most keenly felt by those who agitated for the establishment of a Federal Children's Bureau was that of a center of information regarding all the children of the country and regarding the social and economic conditions affecting their welfare. After the White House conference on the Care of Dependent Children, in 1909, President Roosevelt and the late President Taft both recommended to congress the establishment of a Children's Bureau, to assemble and publish facts with reference to the whole field of child welfare.

Miss Julia Lathrop of Chicago was appointed the first director

of the bureau. This was the first time in the history of America that a woman had been placed in charge of a federal bureau, but Miss Lathrop was well prepared for her new task. She had for many years been a resident of Hull House, where she had worked side by side with Jane Addams and others in the interest of human welfare. She had also been a member of the Public Welfare Board of Chicago, and had been vitally interested and active in social legislation and law enforcement.

After nine years as head of the bureau, Miss Lathrop resigned in October, 1921, and Miss Grace Abbott was appointed as her successor. Miss Abbott was admirably fitted to succeed Miss Lathrop, as she had for a number of years been one of Miss Lathrop's chief assistants in the Bureau, having in charge the enforcement of the first National Child Labor law. She also had had early training at Hull House, and extensive experience in social welfare work. Miss Abbott is a graduate of the University of Chicago, and while still a student there she, at the head of the Immigrants Protective League, conducted a successful campaign to put a stop to the abuses to immigrants which had grown up. During her term of office Miss Abbott has been the American representative on committees created by the League of Nations for the purpose of devising standards for the protection of women and children.

In passing I call attention to the fact that Miss Abbott and Miss Lathrop have each served a term as president of the National Conference of Social Work—Miss Abbott, in 1924, and Miss Lathrop, in 1919.

The Children's Bureau, with its several divisions, during its fourteen years of existence, has undertaken work in a number of fields, but in our brief talk today we can mention only a few of the things which have been accomplished. The divisions of the bureau are as follows: Maternity and Infancy Division, Child Hygiene Division, Industrial Division, the Division of Social Service, the Statistical, Editorial and Recreation Divisions.

The first work undertaken by the bureau was an investigation of infant mortality. The Census Bureau had estimated that about 300,000 babies under one year of age had died in the United States in 1912. What could have been more appropriate, then, than for the bureau to investigate this situation? The survey was carefully planned to cover the social, civic, and industrial conditions of the families studied, and to give a careful history of the baby's growth, with especial attention to feeding. In studying the results of the survey and analyzing the causes of the high infant death rate, attention was naturally drawn to the care mothers were receiving and to the interdependence of maternal and infant welfare. The investigation revealed the fact that, in addition to the great loss of infants, there was an annual loss of 20,000 mothers.

Simultaneously with this study, mothers were instructed through popular bulletins, which were published and distributed

by the bureau, on the subjects of pre-natal care, infant care, and child care; and later on, infant welfare centers were opened in many places where women have been instructed in the care of children, value of breast feeding, importance of consulting the doctor early, etc., etc. As time has gone on, numerous bulletins have been issued by the bureau on all sorts of subjects relative to child care, including health problems of children of pre-school age, mental habits, nutrition, child labor, juvenile delinquency, etc. In the Baby Weeks of 1916 and 1917, and in the Children's Year campaign of 1918, the second year of war, the bureau cooperated with state and city health departments, women's clubs and state councils of defense, in weighing and measuring tests, and other studies of children. These activities all led to an awakening of the public to the needs of better care for mothers and children, and the effort to save lives was greatly stimulated in the United States.

In the midst of all this work, those who were directing the children's bureaus became convinced that the government should assist in this great program, and recommended that Federal Aid should be secured. Other agencies as well as individuals and officials became interested, and in 1921 the Sheppard-Towner bill for the promotion of the welfare and hygiene of maternity and infancy was introduced in Congress and became a law. This act authorized a national appropriation for the work for a five year period, a portion of which was to be matched by the states accepting the provision. The administration of the act was left to the Children's Bureau.

The states of Utah, Idaho and Arizona were among the states which early accepted the government offer, and in Utah your General Secretary had the honor of introducing in the State Legislature the measure authorizing the state's cooperation.

The result of the work in these three western states, where the Relief Society has cooperated so effectively with the state boards of health, is already well known to you. In Utah especially, where there is a branch of the Relief Society in every town and hamlet, we know rather definitely how effective the work has been and what has been accomplished. A report from the Utah State Board of Health for the period of January 1, 1923 to June 30, 1926, shows the following results: Number of Health Centers established, 132; number of examinations of pre-school children, 32,707; number of defects found, 46,506; number of defects corrected, 3,765; number of normals found, 8,149; number of Health conferences held, 1,149.

Realizing the benefit this work has been to our mothers and children, we are very much concerned as to whether or not it is to be continued. The five-year period is practically up and, in both the national congress and in the state legislatures, further provision must be made.

The bill providing for a continuance of the work for two

more years has passed the National House, and is before the Senate to be considered this Fall. It will no doubt pass the Senate and will then be brought to the state legislatures early in the new year. Knowing, as Relief Society women know, the value of this work, it is to be earnestly hoped that every woman will use her influence to have the work continued. Our state legislators should therefore be urged to pass the necessary legislation for the continuance of the work, if Congress provides for it. Self preservation is basic and fundamental, and it is only to be expected that women, especially, will be interested in working for those things which tend to the preservation of their own lives. Race preservation is also basic and fundamental, and men and women should join hands in the interest of those movements which tend to conserve and preserve the children of this country.

BENEFITS DERIVED FROM THE COOPERATIVE HEALTH WORK OF THE STATE BOARD OF HEALTH AND THE RELIEF SOCIETY

(Reports from Cottonwood Stake and Utah Stake)

COTTONWOOD STAKE REPORT

Mrs. Mary P. Lindsay

History and Development of the Cottonwood Stake Relief Society Clinic: The presidency of the Relief Society of Cottonwood stake, realizing the health opportunities that our City sisters had, decided that the women in the southern part of the county should also have assistance and education along these lines, if possible. For almost a year the question of how this work might be put over agitated their minds. The people had cooperated with the Utah Agricultural College in its health program, but the work was of short duration. A committee from the stake board visited the county physician, but was unable to obtain aid. Still undaunted, the committee later visited an assistant county physician who volunteered his services. Infant charts, diet cards, and other needed literature, was soon printed. Later a room was rented, and the first Thursday in January, 1922, the first clinic was held. The response to the work was gratifying, and the clinic was held weekly.

At the beginning of the second year, the clinic affiliated with the Utah State Board of Health, being the second clinic to be organized under the Sheppard-Towner provision in Utah. From the Utah State Board of Health the clinic receives booklets on prenatal care, infant care and child care; and feeding charts. A prenatal letter or booklet is also sent to all prospective mothers in our locality upon our recommendation. The names of mothers are mostly furnished by the mothers who bring their children to the clinics.

Dr. Beatty and his co-workers have lectured in our officers' meetings and have visited us at the clinic. In every possible way they have given us their support and encouragement. We are also indebted to Dr. Samuel G. Paul, examining physician for the City Board of Education, who has charge of the county school nurses. He has been instrumental in having us supplied with a school nurse during school months. This nurse assists us in the clinic and in a limited way is our field worker. In the homes where she visits she urges the mothers to take advantage of the clinic. She also assists in the preparation of milk and food formulas.

We have the support also of all our local doctors—eight in number—who work in rotation. Two doctors are on duty at a time, and serve for three months.

In 1923, the clinic moved from the Harker Building, where the Relief Society was paying $10 a month for the use of a room for two hours on Thursdays, to the City Hall, where we have two rooms free of charge.

In all we have made 793 initial examinations and 2,623 return examinations with consultations. Many of the initial examinations were of pre-school children who came for the one examination before entering school. Many Thursdays during our four years and nine months of service have come on holidays, hence no clinic on such occasions. We are not working to our fullest capacity, but our desire is to continue in service and to grow in usefulness.

Our health activities include, in addition to the clinic, the operation of a maternity hospital known as the Cottonwood Stake Hospital, and I would like to say here that Dr. Beatty has been very much interested in our hospital work. He was present at the dedication of the hospital and pronounced the equipment splendid. He has been our best advertiser throughout the state, stating on numerous occasions that our hospital is a monument to the state.

UTAH STAKE REPORT

Mrs. Electa S. Dixon, President

Health work has always been an important item in the Utah Stake Relief Society program. About four years ago we found that the interest on the wheat money sent to the wards was not doing the amount of good possible, there being such a small amount in each ward, so Mrs. Inez K. Allen, who was then president of our stake, introduced the plan of pooling this interest in order that all the wards might have equal opportunity in carrying out the health program. This plan was unanimously adopted by our ward officers. The first step taken was to provide emergency bundles for maternity cases. These were at the disposal of the ward presidents upon application at the community office, where our social worker is in attendance every day.

At the time of Mrs. Allen's release, we were holding our health conference with the assistance of our local physicians, under the direction of an examining physician from the State Board of Health. We soon found the need of a county public health nurse, so the five stakes in the county (Utah, Alpine, Kolob, Palmyra and Nebo) joined in a request to the county commissioners to match state funds and employ a nurse to conduct these centers.

After getting this plan well under way, and feeling that we were beginning to function almost ideally, through an unavoidable misunderstanding, some of our doctors objected to the method of examination advised by the State Board of Health, and refused to cooperate. They took up the matter with the Utah County Medical Society and persuaded that organization to pass a resolution which practically prohibited any of its members from affiliating with our health centers. We met with them in an endeavor to get them to reconsider their action, but failed. This action caused the resignation of our county nurse, and after having had such wonderful success with our county nurse and health centers in every stake in the county, we were completely upset and hardly knew which way to turn.

Having had successful cooperation with the State Board of Health, I went to the Capitol and called on Dr. Beatty, and explained to him our predicament, and he immediately advised the establishment of a county health unit with a full time doctor and nurse, to be paid jointly with funds which he could secure for that purpose through his office, and a like amount to be paid by the county commissioners.

This was a real undertaking, and I doubted at first its possibility, realizing our high tax levy, and the many big projects under way in our county, but the more I thought about it and prayed about it, the more important I felt the need of it. We discussed it in council and board meetings and determined upon a plan of cooperation with the other stakes in the county. I called a meeting of the officers of the five stakes and representative women of the county who were active in club work. Dr. Beatty met with us and explained the plan of a full-time unit. At the conclusion of this meeting we went before the county commissioners, who received us cordially, and promised to give the matter serious consideration.

A few days later the county commissioners invited a representative group of our women to join them on a trip to Davis and Weber counties, to investigate the health units there. They seemed to be satisfied, and gave us hope. We made repeated calls on them to keep them reminded of our problems and the necessity of action being taken. In January of this year they included in their budget an appropriation for the Utah County Health Unit. This was a happy day for the women interested in health work. A doctor and a nurse were selected, and our health centers were again in full swing.

We have seventeen regular health conferences held monthly. From January to September the following work has been accomplished through the county unit: 2,300 cases examined; 560 cases returned; 3,340 defects were discovered in new cases and 699 in old cases. Of these defects the Relief Society alone made correction in 66 cases, most of which were charity cases, the work being done in our Utah County Free Clinic, and by our local physicians who are now contributing their services, and supporting us in the work. These corrections, of course, are only a small portion of the corrections which have been made during the year. The work that has been accomplished in Utah stake alone, which I represent, is as follows: number of defects corrected, 10, and 7 to be done this month; maternity cases (married) 6, full care; maternity cases (unmarried) 3; major operations, 7. Many of these cases have been supplied with nursing care. The bishops of wards have assisted in defraying expenses of five major operations done at the L. D. S. hospital.

Our health centers have been invaluable in helping us to discover people in sore need of health opportunities. Women who suffered almost constantly and were dependent because of it, have been freed from their ailments and made happy and self-supporting. The defects of children who were ill and handicapped have been corrected, and they have been put on an equal footing with their associates. Besides the corrective work which has been accomplished, the mothers are receiving instructions in all phases of health work.

Through the pooling of the wheat interest we have had funds sufficient to pay for hospital expenses in most of the major operations, our doctors having contributed their services. This is also true in our maternity work, where, in serious cases, with home conditions not conducive to good results, we have placed the expectant mother in a maternity home or hospital, in order that she might have the best possible care. As in the corrective cases, we pay the hospital or maternity home expense for these cases. We are most grateful that our women were willing to pool our fund, which has enabled us to accomplish so much good.

VALUE OF A STATE-WIDE MILK SANITATION PROGRAM

Mr. Leslie Frank, Chief of the Office of Milk Investigation of the U. S. Public Health Service

We all agree that it is extremely important for our weaning infants and growing children to have safe milk, and it is just as important that we have sufficient safe milk. There is nothing which can replace milk in the child's diet. Now, if you folks go to your doctor when you have a child that is about to be weaned, and ask him if it is perfectly safe for you to go upon the streets

of your town or city and buy any milk found for sale, and give that milk to your baby, he would under ideal conditions, say, Yes; because the milk sanitation in this county, or in this state, or in this city is so well taken care of that you need have no fear of any milk you find. But your doctor says that, in practically no case, for he knows that would be extremely dangerous. We have repeated epidemics of infantile diarrhea, and epidemics of typhoid, diphtheria, septic sore throat, all caused by infected milk supply. Therefore, your doctor will suggest that you have certified milk, if you live in a city that is controlled and governed by a medical commission If you have no certified milk, your doctor may recommend some dairyman whom he has been watching, but most of the doctors will tell you to boil any milk given to the baby, because you are not certainly assured of a safe milk supply. Then again in many cases your own physician may not be an authority on milk supply, because he has had no training in the subject, as medicine does not imply a study of milk sanitation. You are not apt to know whether the cows have been tubercular-tested; neither can you tell a typhoid carrier by looking at him. You may be one; I may be one: only a careful laboratory examination can tell that, and most physicians are not equipped to make such examinations. Therefore, it is always safe to boil the baby's milk.

Where can you buy safe milk? You do not know. That is a deplorable condition, and it is that fact which is causing every year between forty and fifty epidemics of milk-born diseases. During the last three years, there have been three different epidemics in Utah, to Dr. Beatty's knowledge. All epidemics, however, are not milk-born epidemics, and it is not always possible to tell just whether an epidemic is spread by infected milk, or flies, or what has caused it.

What is safe milk? How can we tell when it is safe? Those interested in matters of milk sanitation are trying to prevent the spread of tuberculosis, typhoid, diphtheria, septic sore throat, infant diarrhea, etc. How can we be sure milk will not spread tuberculosis? By seeing that a veterinary makes a test to see if the cows are infected. This is extremely important for the dairies and for every one who has cows. The tubercular test protects largely. If a city does tubercular testing on all the cows from year to year, it will get rid of most of the tubercular cows. To be safe, however, cows should be tested at least yearly, because a cow may be all right when she is examined, and then a few years later come down with tuberculosis, and in the meantime children have been drinking her milk. The milk of one cow is often diluted with milk from other cows, so that all cows should be tested.

How can we prevent typhoid fever? Most of the typhoid is not from cases of typhoid in the dairyman; but in three out of four cases, it is due to a typhoid carrier, who is a healthy man, but who, at some time or other, perhaps years ago, had typhoid and still

grows the typhoid germ in his gall bladder, from which it is discharged and occasionally gets into the milk supply. Men who have anything to do with the handling of milk should be examined to see if they are typhoid carriers. Every man who has anything to do with milk, should submit a specimen of urine and feces to see that he is free from typhoid. In examining all the dairymen in the industry, only one or two specimens a year from each can be examined, and so the task becomes difficult, as a carrier does not discharge typhoid germs every day. However, such examinations ought to be made as a protection, but not as a final safeguard.

How about infant diarrhea? I operated a certified dairy at one time, which was absolutely of the highest possible type. The buildings had beautiful enameled walls and ceilings, and laboratory tests were made every day of the milk, and everything was done to insure pure milk. The cows were of a special, purebred Holstein herd. One day when I returned to the city, after an absence of a few days, the chief milker said he seemed to have a case of diarrhea. This man had gone through two milkings with diarrhea, but he said I was out of town and the trucks were waiting to take the milk, and he had to milk. I had been a health officer, and the people expected 100% milk from my dairy, and here my dairy had been dispensing milk which had been handled by a milker with diarrhea! After that, my own babies got my own certified milk, boiled. A milker with diarrhea is not going to furnish milk to my babies without its being boiled. Something beside raw milk precautions must be taken. What can we do? If you are in the country, the best thing to do is to boil the milk or pasteurize it yourselves. Your State Board of Health will furnish directions for pasteurizing milk. In big cities the dairies can pasteurize milk, so in the city be sure to get such milk. Do not buy unpasteurized milk—it is like buying a graveyard. Get milk that is pasteurized and properly pasteurized.

The Utah State Board of Health has asked the United States Public Health Service to assist in securing a grading ordinance in Utah, so that you folks in the cities who buy milk, can get pasteurized milk graded, and those of you who live in smaller cities where there are no pasteurization ordinances, can get raw milk graded and boil it. What does this state-wide program involve? It involves the recommendation on the part of the State Board of Health, that every town above a certain size, pass these ordinances so that Grade A milk will mean Grade A all over the state. Then, wherever you travel, Grade A will mean exactly the same thing. It means also that at every grading period during the year, the State Board of Health should have a competent person in that town to see that they are grading the milk properly and applying the ordinance properly. It also means that once each year, the United States government comes in, at the request of the State Board of Health, and checks up to see that the state is applying proper methods compared with other states, so that we shall have the same grading all through the

United States. That is our national program. What has it accomplished? Ten states have adopted it, Utah will be the eleventh, and about 125 cities have passed the ordinance. It is not a law—it is a city ordinance. (At this point Mr. Frank displayed a chart, showing the improvement in the milk supply in the ten states which have adopted grading programs.) Another big thing has been accomplished in these ten states—the people are drinking about 1½ times as much of this good milk as they did before the grading ordinance went into effect. They have confidence in the milk. It is just as important that children drink enough milk as it is that they drink safe milk.

The Utah State Board of Health cannot do this work without workers. It needs, in the beginning, at least one full-time man. One of the big things that the Relief Society can do is to help to send to the legislature those who will provide Dr. Beatty's department with at least one full-time man to carry out this program.

In answer to questions from the audience, Dr. Frank said that in order to sterilize milk it is not necessary to boil it for any length of time—that it is sufficient to bring it to the boiling point. Some doctors recommend that the milk be boiled so many minutes in certain cases, but that is because there is some intestinal difficulty, and not because the milk must be boiled that long to sterilize it. He said that it is customary for doctors to recommend the taking of orange juice when boiled milk is used, as the boiling or pasteurizing destroys Vitamine C in the milk. He explained that Vitamin C is not present to any great extent even in raw milk, and that whether raw milk or boiled milk is given to babies, they need something else to supply this vitamin, such as orange juice or spinach juice, both of which are especially rich in this vitamin. It is therefore necessary to give only a small amount of the juice. Dr. Frank said that Dr. McCollum is recognized as the best authority on foods, and that he recommends a quart of milk daily for every growing child. But children must have good milk, of a uniform quality, and therefore this work of grading is being undertaken. Many children do not like milk because they have had a poor grade of milk given to them.

RESOLUTION

Counselor Jennie B. Knight presented the following resolution, and moved its adoption:

Resolved, That the citizens of Utah present at this conference are in hearty accord with the state-wide program for the improvement of milk supplies and the unification of milk control methods being sponsored by the State Boards of Health and Agriculture, and approve the action of the State Board of Health in having taken steps to secure the assistance of the United States Public Health Service in coordinating its milk control program with the national program.

This motion was seconded by Mrs. Annie Wells Cannon of the General Board, and unanimously adopted by the Utah delegates at the conference.

It was suggested that women from other states who were in attendance, and who are interested in this milk program, interest the people in their sections of the country in this same project.

DR. T. B. BEATTY

Dr. T. B. Beatty, State Health Commissioner, spoke a few moments on the importance of enough good milk for children to drink. He said that he has found instances in the state where children are being fed on skimmed milk, and are thus being deprived of certain nutriments and vitamines necessary to the development of the child.

Dr. Beatty also referred to the reports made by the representatives from Cottonwood and Utah stakes regarding the work done in cooperation with the State Board of Health. He called attention to the fact that any county in Utah can cooperate in the same manner with the State Board of Health—that the Board of Health will join funds, fifty-fifty, with any county, and enable it to have a full-time health center, with health officers, such as have been established in the counties reported this morning. Other stakes besides Cottonwood and Utah have applied, through the Relief Society women, for such an arrangement, but in all cases, they have not been able to secure the cooperation of the county officials to the extent of matching the funds offered by the state.

Dr. Beatty said that sometimes he hears that mothers are made unhappy when they take their children to these health centers and have them examined and learn that the children have defects, and they have no money to pay a doctor to correct the defects. It was explained that there is help for such children, as a time can be arranged when these children may all be cared for at the same time, and a thoroughly competent, certified doctor will go and do the work, and by doing it on a wholesale basis, the expense will be negligible.

Dr. Beatty spoke of his willingness to help every community in the state in health work, and his hope that the idea of the full time health unit may be extended.

Guide Lessons for February

LESSON I

Theology and Testimony

(First Week in February)

John the Revelator

"He was a cousin of Jesus according to the flesh, from his mother, a sister of Mary. This relationship, together with the enthusiasm of youth and the fervor of his emotional nature, formed the basis of his intimacy with the Lord."

John was a son, probably the younger son, of Zebedee and Salome and a brother of the elder James who became the promartyr of the apostles.

The name given him by his parents expressed the thought "Jehovah is gracious" indicative of his gentle, lovable disposition. The title meaning "Son of Thunder" given him by the Savior is representative of his fearlessness in defending the truth and denouncing unrighteousness.

Note the manifestation of the two phases of greatness in the following:

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love.

"We love him, because he first loved us.

"If a man say, I love God, and hateth his brother whom he hath seen, how can he love God whom he hath not seen?

"And this commandment have we from him, That he who loveth God love his brother also. (I John, 4:18-21.)

Observe how frequently he uses the expression "beloved" in his letters to the Saints. (See I John 3-4.)

"Christian art has so far well understood the double aspect of John by representing him with a face of womanly purity and tenderness, but not weakness, and giving him for his symbol a bold eagle soaring with outspread wings above the clouds." (Schaff's *History of the Christian Church,* Vol. I, p. 419.)

His second epistle, a letter to an "elect lady," is typical of his pastoral care.

John's vocation was that of his father, a prosperous fisherman. He, no doubt, had a home in Galilee or Jerusalem to which he took and cared for the mother of Jesus. He became a disciple of John the Baptist, and following the testimony of the latter became a follower of Jesus.

As a member of the Twelve he was one of three with whom the Savior most often counseled, and of these three John seems to have kept closest to the Savior, and was known as the "disciple

whom the Lord loved." He prized this appellation and used it more often than any other when referring to himself.

John's interest in the mission of Christ: The proving of his undying love for others, and the winning of the lasting love of others, were most self-denying. John, the closest of all to Christ, chose to make his mission longer, to continue to suffer persecution, to extend the period of absence from his beloved Leader, and to postpone the day of his exaltation, that he might perchance save someone who might otherwise be lost.

Tradition says, "When in his old age on a tour of visitation, he lovingly pursued one of his former converts who had become a robber, and reclaimed him to the Church."

"And the Lord said unto me: John, my beloved, what desirest thou? For if ye shall ask what you will, it shall be granted unto you.

"And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee.

"And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindred, tongues and people.

"And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom.

"I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater work yet among men than what he has before done.

"Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth.

"And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come.

"Verily, I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired." (Doc. and Cov., sec. 7.

John was the only apostle of record at the tragedy of Calvary. He was the last person to receive a commission from the Master in mortality. He was the first man at the sepulcher of the resurrected Christ and the first to recognize the Redeemer at the seashore.

With the promise of being permitted to remain on earth until the second coming of Christ, John so powerfully pushed the work of the Master that he became the special object of direful hate and persecution. Failing in their attempts to take his life, they

struck at his liberty, and banished him to the Isle of Patmos, a place of desolation and loneliness in the Aegean Sea, southwest from Ephesus.

His contributions to scripture, though not voluminous, are of high value. The Fourth Gospel has been called the best by capable critics. The epistles of John have been given high place by scriptorians, and the Book of Revelations, with its historical reach extending back of earth-life, and its prophetic illumniation shining beyond the millennium, is still waiting for interpretation.

Questions and Problems

1. In the light of I John, 2:9-11, discuss the following statement: "Jesus loved John, because John loved others."

2. Correlate problem 1 with the following poem:

ABOU BEN ADHEM

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich and like a lily in bloom,
An Angel writing in a book of gold:
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said,
"What writest thou?" The Vision raised its head,
And, with a look made all of sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the Angel. Abou spake more low,
But cheerily still, and said, "I pray thee, then,
Write me as one who loves his fellow-men."

The Angel wrote, and vanished. The next night
He came again, with a great wakening light,
And showed the names whom love of God had blessed,
And, Lo! Ben Adhem's name led all the rest!

—*Leigh Hunt.*

3. From the presentation of Revelations 12:7-10, show the historic reach of the revelations recorded by John.

4. Point out the prophetic reach of the revelations given to John. (See Revelations 21:1-4.)

5. Give evidence that all of the writings of John are not recorded in the Bible. (See Introduction to section 7, Doctrine and Covenants.)

6. On which day of the week were the revelations given to John on the Isle of Patmos?

7. What, of importance, to you, does the cyclopedia tell about the Isle of Patmos?

8. If John was, as some historians think, ten years younger than Jesus, how old was he when called to the apostleship?

(Note: The historical quotations in this lesson are from the *History of the Christian Church*, by Schaff, vol. I.)

LESSON II

Work and Business

(Second Week in February)

TEACHERS' TOPIC FOR FEBRUARY

CIVIC PRIDE

Clean-Home, Clean-Town Campaign

(To cover the months of March, April, May, June; ending June 30)

Note: As climatic conditions vary in different localities each stake will know best when to initiate the various features of its campaign.

I. Stake and ward officers should make campaign plan.

II. Relief Society teachers should discuss these plans, as they develop, in the homes they visit.

III. *Suggestions.*

1. Types of work which ought to be considered:
   (a) Cleaning yards, ditches, alleys, streets, by removing such refuse as tin cans, bottles, weeds and trash of all sorts.
   (b) Giving attention to church grounds, public parks, school grounds, cemeteries, etc.
   (c) Seeing that all manure is hauled away and corrals and privies cleaned up early, thus destroying breeding places for flies.
   (d) Improving outside homes, churches, school-houses by painting, repairing, etc.
   (e) Preparing soil for vegetables, shrubbery and flowers.
   (f) Planting and gardening.
2. Prizes. Funds might be secured from business men and agencies for prizes to be offered at close of campaign, for special features; for group organizations gathering the largest pile of tin cans; for group gathering largest pile of weeds; for residence having the most attractive surroundings; for street having fewest weeds; for individuals having best shrubbery, best house plants, best cut flowers, etc., etc.

IV. References: *Relief Society Magazine*, April, 1926, "Notes From the Field," Big Horn, Logan, Cache and Malad stakes. *Relief Society Magazine*, February, 1927, "Notes From the Field," Palmyra stake.

Literature

LESSON III

(Third Week in February)

EDNA ST. VINCENT MALAY

Edna St. Vincent Malay has added romance to the deep significance already attached to the 22nd of February, by virtue of its being the day on which George Washington was born. This will be the February lesson, and it will be given somewhere near the date of Washington's birthday. On that day Miss Malay will be 35 years of age.

She not only followed tradition in being born on February 22, but the place of her birth suggests American poetry. She was born in Rockland, Maine, which state reminds us of the birthplace of Henry W. Longfellow. She passed her childhood in New England, where she had her first training. Later she entered Vassar college, from which institution she was graduated in 1917. New York is at present her home, and has been since the time of her graduation.

Miss Malay has a musical name. When Mr. Ellsworth, the former reader for the *Century Magazine,* was visiting Utah last winter, he said he could not repeat her name without desiring to add another line that would rhyme, such as, "Edna St. Vincent Malay, on a lovely Summer's day," etc. It is noticeable that her name is both musical and rhythmical.

She is versatile; she writes poetry; has translated several songs; writes plays and takes part as a performer in the plays when written. She has both written and performed for the Provincetown Players. She wrote the outstanding poem of the year 1912, a year which produced a good many lyrics of quality. She was then hardly 19 years of age, but the poem "Renascence" which is her longest, is one of the best poems written by any of the new poets.

Her poem, "God's World" is a passion of appreciation for the beauties of nature. She tells us that the loveliness of Fall has all but drawn her soul from her, and she implores the Creator that to all that there is before her, nothing be added. "Let fall no burning leaf; prythee, let no bird call."

GOD'S WORLD

O World, I cannot hold thee close enough!
Thy winds, thy wide grey skies!
Thy mists that roll and rise!
Thy woods, this autumn day, that ache and sag
And all but cry with color! That gaunt crag
To crush! To lift the lean of that black bluff!
World, World, I cannot get thee close enough!

Long have I known a glory in it all,
But never knew I this;
Here such a passion is
As stretcheth me apart. Lord, I do fear
Thou'st made the world too beautiful this year.
My soul is all but out of me,—let fall
No burning leaf; prithee, let no bird call.

In "The Pear Tree" we have a familiar picture. It is the dooryard of squalor, where there is little to cheer or make glad, and where untidiness and dirt are everywhere in evidence. The one thing that breaks this sorry sight is a little pear tree, which reminds the poet of "the waste-man's little daughter in her first communion dress."

THE PEAR TREE

In this squalid, dirty dooryard,
Where the chickens scratch and run,
White, incredible, the pear tree
Stands apart and takes the sun,

Mindful of the eyes upon it,
Vain of its new holiness,
Like the waste-man's little daughter
In her first communion dress.

Like many other poets she has a deep appreciation for the worth of a good book. Milton has told us that "a good book is the lifeblood of a master spirit, embalmed to a life beyond life." Holmes refers to a librarian as a "sexton of the alcove tombs, where men in leathern cerements lie." In her poem, "The Poet and His Book," Miss Malay has the same deep appreciation for the soul-content of a book as had Milton and Holmes. She asks the question: "When shall I be dead? When my flesh is withered, And above my head Yellow pollen gathered All the empty afternoon? When sweet lovers pause and wonder Who am I that lie thereunder, Hidden from the moon?" She replies that this is personal death, which is by no means death. But in that hour, when her book is unread, and it rots to earth obscurely, then she will be approaching death. And so she calls for the people, when her book shall be selling for a casual penny on the market, not to let her die. She asks the boys and girls that slowly walk in the woods, and weep, and quarrel, staring past the pink wild laurel, to mix her with their talk. "Do not let me die!" she exclaims to the farmers at their raking. To the shepherds on the hill in the pastures drowsing; to men that long for sleep, and men that wake and revel; to women at their toil, or women at their leisure, "Read me, margin me with scrawling,—Do not let me die!" And then she defies the sexton, telling him that "Many a metal wreath shall rust in the rain, and I go singing Through the lots where you are flinging Yellow clay on dust!"

THE POET AND HIS BOOK

Down, you mongrel, Death!
  Back into your kennel!
I have stolen breath
  In a stalk of fennel!
You shall scratch and you shall whine
  Many a night, and you shall worry
  Many a bone, before you bury
One sweet bone of mine!

When shall I be dead?
  When my flesh is withered,
And above my head
  Yellow pollen gathered
All the empty afternoon?
  When sweet lovers pause and wonder
  Who am I that lie thereunder,
Hidden from the moon?

This my personal death?—
  That my lungs be failing
To inhale the breath
  Others are exhaling?
This my subtle spirit's end?—
  Ah, when the thawed winter splashes
  Over these chance dust and ashes,
Weep not me, my friend!

Me, by no means dead
  In that hour, but surely
When this book unread,
  Rots to earth obscurely,
And no more to any breast,
  Close against the clamorous swelling
  Of the thing there is no telling,
Are these pages pressed!

When this book is mould,
  And a book of many
Waiting to be sold
  For a casual penny,
In a little open case,
  In a street unclean and cluttered,
  Where a heavy mud is spattered
From the passing drays,

Stranger, pause and look;
  From the dust of ages
Lift this little book,
  Turn the tattered pages,
Read me, do not let me die!
  Search the fading letters, finding
  Steadfast in the broken binding
All that once was I!

When these veins are weeds,
  When these hollowed sockets
Watch the rooty seeds
  Bursting down like rockets,

And surmise the spring again,
  Or, remote in that black cupboard,
  Watch the pink worms writhing upward
At the smell of rain,

Boys and girls that lie
  Whispering in the hedges,
Do not let me die;
  Mix me in your pledges;
Boys and girls that slowly walk
  In the woods, and weep, and quarrel,
  Staring past the pink wild laurel,
Mix me with your talk.

Do not let me die!
  Farmers at your raking,
When the sun is high,
  While the hay is making,
When, along the stubble strewn,
  Withering on their stalks uneaten,
  Strawberries turn dark and sweeten
In the lapse of noon;

Shepherds on the hills,
  In the pastures, drowsing
To the tinkling bells
  Of the brown sheep browsing;
Sailors crying through the storm;
  Scholars at your study; hunters
  Lost amid the whirling winter's
Whiteness uniform;

Men that long for sleep;
  Men that wake and revel;—
If an old song leap
  To your senses' level
At such moments, may it be
  Sometimes, though a moment only,
  Some forgotten, quaint and homely
Vehicle of me!

Women at your toil,
  Women at your leisure
Till the kettle boil,
  Snatch of me your pleasure,
Where the broom-straw marks the leaf;
  Women quiet with your weeping,
  Lest you wake a workman sleeping,
Mix me with your grief!

Boys and girls that steal
  From the shocking laughter
Of the old, to kneel
  By a dripping rafter
Under the discolored eaves,
  Out of trunks with hingless covers
  Lifting tales of saint and lovers,
Travelers, goblins, thieves.

Suns that shine by night,
  Mountains made from valleys,—
Bear me to the light,
  Flat upon your bellies.
By the webby window lie,
  Where the little flies are crawling,—
  Read me, margin me with scrawling,
Do not let me die!

Sexton, ply your trade!
  In a shower of gravel
Stamp upon your spade!
  Many a rose shall ravel,
Many a metal wreath shall rust
  In the rain, and I go singing
  Through the lots where you are flinging
Yellow clay on dust!

Questions and Problems

1. Select some words from "God's World" that indicate Miss Malay's passionate love for nature.
2. What emotion is revealed in the desire to bring the earth closer?
3. See if you can call to mind some barren spot made bright by a single tree.
4. Call to mind some barren spot made bright in some other way.
5. Discuss some of the qualities that a book must possess to make it immortal.
6. Name some book that you think may live for all time.
7. Have someone read the poem "Renascence" and discuss the most vital passages in it.

LESSON IV

Social Service

(Fourth Week in February)

Martha

The story of Martha is a common story of adolescence. The period of adolescence, of passing from childhood to adulthood, is difficult because of the many emotional adjustments the individual must make. During infancy and childhood a certain amount of dependence on parents is the accepted course of behavior.

Adolescence brings first a great physiological change also. Boys and girls find in their growing association with other boys,

with crowds in the neighborhood and school, in work, and in sports, a new world of attitudes and ideas. New heroes are destined to share the place that formerly was reserved for the parents. The ideas and opinions of friends are of more importance than the opinions of parents and others in the household. Adolescence is a period of growth, of reaching out for new experiences, and of testing new powers.

This breaking away from parental dependence is natural during this period and should be considered wholesome. Through experience, the adolescent must break from the dependent state of childhood, and become an independent, emancipated individual. Failure to achieve this emancipation from parental bonds makes such persons helpless later when they attempt to carry the responsibilities of adulthood.

The adolescent must be permitted to enlarge his experiences, but during the process he may have many upsetting reactions if not properly understood by parents and teachers. Probably some incident that seems unimportant to the adults of the household, will largely determine the adolescent's future attitude and whole career.

Martha was a sixteen-year old girl in her fourth year at high school. She was physically very well and when mentally tested was found to make an excellent grade. But she began to fail in her school work, to be filled with discontent, to be lazy at school and at home. She was very sure of all her opinions; she was critical of her parents and family, and when she was scolded or opposed in any way there was a family scene with cross words and quarreling, ending usually in a violent storm of tears. Criticism and scolding did not seem to change Martha's behavior. She became more and more indolent, doing nothing at school or at home.

Martha was not a mean child, nor a lazy one. She had reached a point in life that most adolescents meet. Her ideals and opinions seemed more important to her than the opinions of her parents. She wanted to earn money, to support herself, to be independent. Because of her lack of experience, she could not realize her own limitations at earning money, or the responsibility of making any decisions. She had the natural desire to reach out for experience and independence, but she wished to move too fast.

Her parents' treatment, of scolding, of constantly criticizing, was not assisting her to achieve the gradual growth that would give her an increasing sense of independence.

After she had been studied at the child guidance clinic, the parents were advised how best to help Martha through this difficult period. As a result the family did not criticise her so constantly. She was given praise wherever possible. Her ideas

and interests were considered quietly, and she was given an opportunity to make decisions. She was also given the responsibility of home tasks as a test of her ability to enter the business world. When she found that she could leave school if she wished, when she was made to feel that she was not compelled to do things, she soon found school had its interests and advantages. Her school work soon improved. She became helpful and happy in the home circle.

In this discussion of Martha our author emphasizes the point that persons are not lazy. Laziness is a symptom of some underlying causes that often are not well understood by parents and teachers. Laziness may be a symptom of weak intelligence or of emotional upsets or instabilities. These conditions are subject to change and modification depending on physical defects or nutritional difficulties or glandular abnormalities, and on unpleasant experiences that cause emotional instability.

That intellectual weakness may be the cause of so-called laziness is obvious, especially among children. The borderline and dull-normal children are usually kept in the same grades and assigned the work in the school-room, and in spite of the effort and desire on their part to succeed, the tasks are often beyond their comprehension.

In order to forestall habits of inactivity, these children should be given opportunity to do things which they are capable of doing. Their handicap should not be increased by habits of idleness and by the discouragement and hopelessness that accompany constant frustration of successful activity.

Any physical defect that renders an individual less alert may be the real cause of a child's inactivity. A child with nutritional inadequacy is easily fatigued, and may be unable to perform the required work. This nutritional inadequacy may be caused by under-nourishment, over-nourishment, lack of vitamines, etc. A tubercular condition, or the after-effects of typhoid fever, pneumonia and other serious illnesses also increase fatigability.

A glandular disturbance such as an under-active or over-active thyroid gland may affect the conduct of an individual to a great extent. A person with an under-active thyroid gland is sluggish and easily tired. One with an over-active gland is nervous and excitable. In either case the performance of the school work or other tasks is greatly impaired.

These more apparent and better understood causes of fatigue and inactivity perhaps need little elaboration. The difficulty is that physical defects, and malnourishment, and infection, and glandular upsets are not always recognized by parents. Once the diagnosis has been made, most parents see the need for treat-

ment and for special recognition of the child's difficulties. Early and frequent and thorough physical examinations should be made of all children where possible. One symptom that should be a warning of the need of medical examination is that of chronic weariness, of inactivity, of apathy. It is unjust and unfair to call a child "lazy" when he may be in need of new diet, of eyeglasses, or of medication by an expert physician.

The emotional experiences that cause a person to become indifferent, careless, discouraged and "lazy" are many. It may be that because of some scolding, some failure, some embarrassing incident that the child has an unconscious fear of failing again. In order to protect his pride or ego from further pain and hurts, he unconsciously refrains from further new attempts. Such an unconscious process is called a "defense mechanism." The unconscious is defending the ego from the pain of further failure. The mechanism used to avoid such painful experience may take many forms. An attitude of apathy and indifference is a common defense mechanism. Such a defense is unwholesome for it blocks the individual's ability to undertake new tasks.

A child whose emotional problems are thus blocking further development should be assisted in releasing this tied-up energy. He should not be scolded, or abused, or driven. This only adds to his fear of expression. He should be given confidence to win some small successes; be given approbation for his achievements. He should be helped to enjoy the stimulating and pleasurable experience of accomplishing some desired end.

Reference: *Challenge of Childhood*—Dr. Ira S. Wile, pages 171-182.

Questions and Problems

1. Why is the period of adolescence an important one in the development of the individual?
2. Why did Martha wish to leave school?
3. How was she helped to develop independence gradually?
4. Why is the passing from dependence of childhood to independence of adulthood necessary? Why must it be gradual?
5. What is laziness?
6. What are some of the causes of laziness?
7. Why does repeated failure make persons fear further attempts?
8. What is a "defense mechanism"?
9. How can energies, blocked by fear of failure, be released?

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Old age, without symptoms of disease	214	000	188	26
Anemia	111	71	40	00
Asthma (Bronchial)	37	00	31	6
Apoplexy	81	00	70	11
Arterio-Sclerosis	305	00	294	11
Arthritis	1291	906	219	166
Bronchitis "Acute"	167	83	55	29
Bronchitis "Chronic"	33	21	2	10
Cystitis "Chronic"	21	11	00	10
Diabetes	201	00	147	52
Eczema	59	22	15	22
Gastro-enteritis "Chronic"	41	8	26	7
Gout "Acute"	52	00	42	10
Gout "Uric Acid Diathesis"	411	114	265	32
Glycosuria	162	162	000	000
Conditions of weakness after influenza and other diseases	439	328	79	32
Laryngitis	12	00	11	1
Lumbago	221	112	86	23
Metritis "Chronic"	197	000	127	70
Myocarditis	14	00	11	3
Nephritis "Chronic Parenchymatous"	144	000	130	14
Nephritis "Interstitial"	87	00	53	34
Neuralgia "Neuritis"	235	113	115	7
Neurasthenia	358	228	129	1
Parametritis "Perimetritis"	115	45	40	30
Peritonitis "Chronic"	34	22	11	1
Polyarthritis	219	116	100	3
Polyarthritis "Chronic Rheumatic"	125	110	7	8
Rheumatism	780	543	203	34
Sciatica	280	195	59	26
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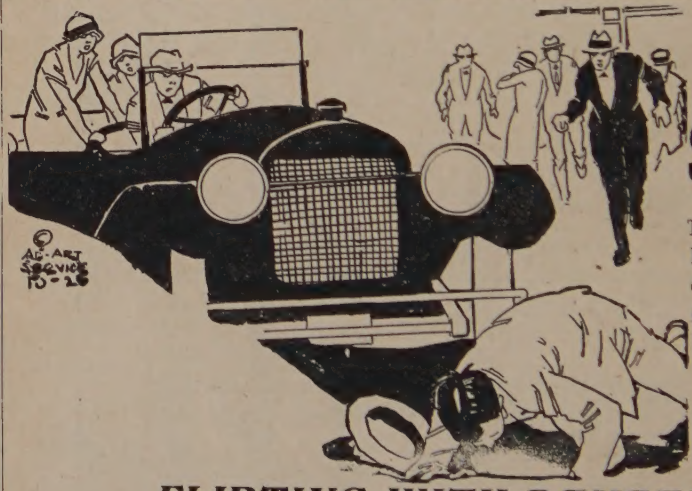

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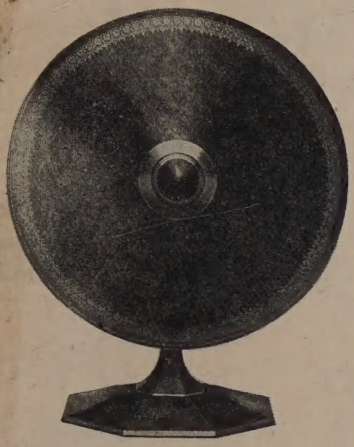

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